

# THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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[From the *N. Y. Telescope* of March 19.]

## NATIONAL TRACT SOCIETY.

On the 11th inst. a meeting took place in the City Hall, to form a *National Tract Society*. Colonel Richard Varick was called to the chair—then prayer by the Rev. Dr. M'Auley. A constitution was adopted, and officers elected. The meeting was addressed by the Rev. Dr. M'Auley, T. G. Fessenden, Esq. Rev. C. G. Somers, and Rev. Dr. Spring. After stating the wonderful effects that Tracts will have, especially on the *minds* of "the young," it was stated that \$20,000 would erect a suitable building, and until this sum can be obtained, the Society cannot proceed with assurance that other societies will depend upon them for Tracts. Between 12 and 13,000 dollars were subscribed before they left the room; and a committee appointed to collect other subscribers. Many subscriptions are made on condition of being null unless 20,000 dollars can be obtained. If their efforts fail here, the "American Tract Society," at Boston, is to make an attempt for a similar establishment.

### REMARKS.

When the proposition was first made to form this Society, it seemed to excite much interest, particularly among those who supposed that it would advance the cause of religion. Notices were sent to all the Methodist churches in the city, to be publicly read, stating that the institution was designed for all denominations. Accordingly, several went to claim a share in the proceedings. But, to their great disappointment, they found that, instead of its being free for all, or purely to promote the cause of truth and righteousness, it was started to bear down other sects, to gain clerical ascendancy, and to disseminate the Calvinistic sentiments, particularly among the rising generation. A Methodist minister wished to know of the committee if the Metho-

dist Tracts could be circulated—he found they could not.\* Having found out the schemes of the priesthood, they protested against it in the very pulpits where they had before countenanced it. One person, previously an advocate for the establishment, protested against their plot, and declared that the devil was at the bottom of it. What noble exertions, for a Colonel, an Esquire, Reverend Doctors of Divinity, and other worldly men, to build up the Redeemer's kingdom. 20,000 dollars to build an edifice to comport with the other public buildings of the city! and also officers to be well paid for their services! How ridiculous—how God-dishonouring. Will Christ be glorified by such a project?

These characters are actuated by the same spirit as the Scribes and Pharisees were, or the Jesuits, and similar events must ensue. If a "National Society,"

\* To make the plan plausible, and to gain contributions among the Methodists, the names of Bishops Roberts and Hedding, and Mr. N. Bangs, were inserted without the consent of either. Nay, the latter positively forbade them inserting his name, and requested that the names of the two former should not be set down: notwithstanding which, they were ranked as officers; the two first "Honorary Vice-Presidents," the last as a "corresponding member," offices merely nominal. They have taken good care that none but Calvinists should compose the "Publishing Committee," as may be seen by their constitution. There are more than fifty Reverend Doctors of Divinity appointed as officers, including the Right Reverend Alexander V. Griswold, Doctor of Divinity and Bishop. We have never seen a deeper laid scheme, or one more cunningly devised and crafty. We hope every free and independent press in the Union will sound the alarm.

or some powerful and energetic measures be not adopted to enlighten the people, and to suppress the growing influence of an ambitious clergy, to bring to light their plans, our country will be ruined;—the rising generation will be bound, as the people are in Spain, by the threefold links of tyranny, ignorance, and superstition.

Among the tracts circulated by one of these societies, is the famous "Address of Lyman Beecher, in behalf of the Society for educating young men for the Gospel ministry." We have no objection to the circulation of suitable Tracts, when done with sincere motives. This we have done ourselves. But the evil and danger consist in making use of these instruments to accomplish the ambitious designs of the clergy, in their attempts to **UNITE Church and State together.**

[From the same.]

At a meeting of the Board of Managers of the New York Methodist Tract Society, 11th March, 1825, the following resolutions were unanimously passed:

1. Resolved, That in the opinion of this Board, it is inexpedient for the Methodist Tract Society to unite in the proposed establishment of a *National* Tract Society; and that such an institution, with any other of a similar nature, is rather fraught with danger to the religious communities in this country, in which every advance toward an establishment of a "national" character, professedly connected with religion, ought to be promptly and decidedly discountenanced.

2. Resolved, That this Board are of opinion that it will be improper to place the names of any official or other persons in the Methodist Episcopal Church on any committee, or in any official relation connected with the proposed establishment, without their consent.\*

\* This, however, was done, notwithstanding this resolution. The Methodists were literally dragooned into the society, without their knowledge or consent.

3. Resolved, That a copy of the above resolutions be transmitted by the clerk to the committee of the New York Tract Society, and to the agent of the American Tract Society.

The foregoing is a true copy from the minutes of the New York Methodist Tract Society.

L. S. BURLING, Clerk.

[From the *Buffalo, N. Y. Gospel Advocate.*]

J. V. N. YATES AND HIS CO-ADJUTORS.

Within a few days past I have, for the first time, laid my hand upon the "*Specimen Tract*," as it is called, which has been sent by the "New York State Tract Society" to every school in the State, by the recommendation of Mr. Secretary Yates, with a view to the ultimate introduction of that species of nuisance into all the common schools.

To such as view this outrage on the part of J. V. N. Yates, in the light of an individual transaction, the danger to our liberties may not seem so great as they certainly appear from that source when the conduct of the Secretary is viewed more minutely, and in connexion with the other features of the same scheme, of which this transaction forms but a small part. This deed of a public officer, which has so outraged the feelings of the community that petitions have already been sent to the legislature praying for the removal of the man from office, is but one link in a long chain of schemes that seem to have been entered into by an extensive combination, for corrupting all the fountains of early information, by which the minds of youth may be chained to the ear of *bigotry*, at the same moment that laws are sought to be procured at the hands of the State legislature, which, in their operations, shall tend to the pecuniary interest and ecclesiastical advancement of their legitimate projectors.

All these several schemes we see brought out in a course of regular succession, according to the plan of



the actors. In June last, J. V. N. Yates, probably by reason of his official station, being selected to lead the van, issued his first circular upon the subject of introducing TRACTS into all the common schools; and this was followed, on the 30th of July, with another, directed like the former, "to the Commissioners, Inspectors, and Trustees of Common Schools throughout the State," urging the speedy adoption of the plan contained in his former communication. This, to give it effect and render it as imposing as possible, begins, "State of New York, Secretary's Office," &c. like a mandate of law, in obedience to the provisions of some statute. In this, forgetting that in a Republic power is held by the people, this same J. V. N. Yates, on the subject of introducing tracts into all the common schools, says, "I feel a strong solicitude for the success of their [the New York State Tract Society's] benevolent design." Again, he says, in the same letter, "To give it more full effect, I intend, in a few days, to *issue INSTRUCTIONS* to the Commissioners and Inspectors of Common Schools throughout the State, *requiring THEM* to institute celebrations," &c. The reader will mark the commanding language of this their servant, and judge if more petitions should not be sent to the legislature for his removal. If this man is still allowed to hold his present office, and the whole priestly plan which has been conceived can be carried into effect, the schools which do not comply with the desires of J. V. N. Yates and his co-workers, the clergy, will in a year or two be deprived of all support from the State School Fund; and parents be reduced to the melancholy necessity of rearing their children without education, or, which is quite as bad, of sending them to a theological seminary, under the *name* of a common school.

These steps on the part of J. V. N. Yates, opened the way for the Tract Society to begin their part of the

scheme. Accordingly they have made a communication to the public, in which they roundly enough boast that they have the "official support of J. V. N. Yates, Secretary of State, and Acting Superintendant of Common Schools;" a very pompous display of titles to be sure. They say they shall not stop short of seeing their tracts in the hands of every child that can read in the State!! The tracts, Mr. Yates says, when questioned upon the subject of his conduct, are *not* religious or sectarian—but the Tract Society, in their communication, declare that they are both!! The tracts mentioned by both parties are the same; and their two statements resemble the stories of two culprits examined separately for a crime, when each being desirous to carry his point, tells his story as he thinks most to his own advantage.

These several scenes were acted during the past summer and fall; and no sooner was the legislature convened, in winter session, than a farther development of the secret combination was made. The clergy had been, before the session commenced, busy in preaching upon the subject of stopping *mails, canal boats, steam boats, &c.* on Sunday; and after recommending such measures from the pulpit, instead of inculcating good behaviour, as they should, they called upon the people, at the end of such sermons, to step forward and sign petitions to the legislature for the purposes mentioned. Since that body convened, a petition has been presented, praying that canal boats may be stopped by law, on Sunday; that steam boats may share the same fate, and that the legislature will beset congress to get a law there, stopping all the mails in the State upon the same day! Still another petition has been sent to the State senate, praying, in like manner, that no *theatre* shall be built within one mile of any Christian church!!!

Such are the combined efforts that are making, at the present moment, to destroy the utility of common schools,

and to convert our State legislature into an ecclesiastical synod. Let those who value the rights and privileges we now enjoy, meet these efforts with becoming firmness.

[From an Albany paper.]

*Extract of a Letter from a gentleman in Batavia, to a Member of the Assembly of the State of New York.*

DEAR SIR—There has been set on foot here, a petition to the legislature, praying for the passage of an act "to shut up the canal locks on the Sabbath"! I think it a pity that the *saints* who have undertaken this godly work had not lived in Connecticut during the blessed reign of the *Blue Laws*.

This is but a part of a system of general attack, which has been long planning and ripening, and which is intended to be made upon all liberty of conscience, and all freedom of action.

The infinite variety of societies for the spread and support of priestcraft—the insinuation of their influence into our common schools, through the medium of *tracts*—the education of "poor and pious young men"—their attempts at the control of our civil regulations, as in this instance, by carrying petitions into their congregations on Sundays, at public worship, and extorting the signatures of many, by staring them down as *enemies of religion* if they should refuse to sign—are but parts of the machinery by which it is intended to obtain a permanent ascendancy. And, should they so far succeed with our National and State Legislatures as to stop the mail, and shut up the canal locks, these pious keepers of the people's consciences would scarcely want the form of a holy *Court of Inquisition* to produce all its effects.

I have very little apprehension that an enlightened legislature of the great State of New York, in the beginning of the second quarter of the 19th century—after having appropriated near 10 millions of dollars, and having nearly completed the most magnificent work

in the world—upon the request of a parcel of self-righteous hypocritical priests, backed by signatures extorted in the manner I have described, will enact a law to deprive the world of the use of it one seventh part of the time which our rigorous climate allows it to be used! And for what is this to be done? It cannot be on account of any annoyance to the *saints* in this place, who are more than thirty miles from any of the locks, and about twenty from the canal; nor can it be for the peace and quiet of the people on the canal line—because such a law would produce ten times as much disturbance as would exist without it. In a brisk season of transportation, the congregation of boats and boatmen at the locks, if they should be shut over Sunday, would be so great, that their want of employment, or any fitness or convenience to attend public worship, would inevitably produce dissipation and riot.

This cannot but be foreseen by the leaders of this pious undertaking; and this would be the least of their concern, provided they could once get the noose fairly over the head of the legislature, and become our *temporal*, as well as our *spiritual*, guides.

It is but justice to say, that this project is confined, *in this place*, to but one denomination—the Presbyterians; and I do not believe that so many as five of the signers even wish such a law to pass.

With the *knowing ones* the object is, by appealing to the good feelings of our rulers in favour of religion and morality, to obtain such an ascendancy, that in time they will be able to dictate whatever they please in the management of state affairs. With the mass of signers, who do not enter into such ambitious schemes, the object is to *show* their superior piety and zeal for the glory of God.

N. B. Several of our friends have expressed their *shame* and *regret* that they should have signed such a petition—but say, that they were driven



into it by the method before mentioned, and the stare of the congregation. If they had refused, in such a place, they say they must have made themselves marks to be pointed at, and talked about, as "opposers of religion," "Sabbath breakers," &c. Having no time to reflect, and feeling this to be the result of their refusal, they signed. But I am told that some of them have erased their names.

[From the Hamilton Recorder.]

*Extract from an Address delivered at Pittsfield, (Mass.) July 5th, 1824. By the Rev. John Leland.*

One thing remains undone in this Commonwealth, viz. *to place religion on its proper footing*. Before the revolution, many of the colonies had religious establishments among them. Rhode Island, New York, and Pennsylvania had none. During the war, or since its close, all the old states have altered their constitutions and revised their laws, to place religion where it ought to be, except Massachusetts. All the new states that have been formed since the revolution, have left religion *to stand on its own merits*. How strange it is, that Massachusetts should boast of its *singular wisdom and piety*, for holding fast that which the other states justly reproach it for. I was in hopes when the patent office was demolished at Washington, that no one society in any town in Massachusetts would get a patent with the exclusive right to all the new born, profane and strangers, within its limits. This, however, is not the case. The convention that revised the constitution have confirmed the old firm of law and religion; church and state—hypocrisy and cruelty. It is true that all religious societies may screen themselves from the lash of any other, if they will avail themselves of the weapon (corporate power) that does all the mischief—but no provision is made for individuals. Children, the irreligious and emigrants, are all claimed by *one* society. The language of it is

this—"You shall join religious society or be whipped; and when you join you shall pay your quota of cents—for no penny, no pater noster."

Instead of the second and third articles of our declaration of rights, if something like the following was inserted, it would be highly gratifying, to one at least—I believe to many thousands.

"The legislature have no right, and shall assume no power, to establish any religion—force any man to support any—give one religious sect any preference to another—proscribe any man for heresy—appoint any holy days for worship—compel any man to attend public worship, or cease from labour—give any legal reward for religious services—or require any religious test, to qualify for office."

This proposed amendment may be viewed in the light of licentiousness, by some; and as bordering on blasphemy, by others; the substance of it, however, is adopted in all the states, except Massachusetts, and enjoyed in the city of Boston, in distinction from other towns in the Commonwealth.

Almost two centuries past, Roger Williams was ejected from Salem, and banished from Massachusetts, for contending for the same doctrine,—that rulers, in their official capacity, had nothing to do with religion. The contrary opinion prevailed in the colony—that legislatures had a divine right to prescribe religion for the people; and that magistrates had the same right to judge of doctrines and their tendencies. This claim occasioned the Baptists to be whipped, the Quakers to be hanged, and the witches to be gibbeted! Admit of the principle, that religious opinions are objects of civil government, or any ways under its control, and the broad stair is laid in the case that leads to the Inquisition. Admit of the principle, and the rights of the people rest upon the good will of the legislature, and the benevolence of towns; whereas they ought to rest up-

on a footing out of the reach of the ill will of the legislature, and the malevolence of towns. Though the tree may be hewn down, yet the just liberty of the people is not secure while the stump is preserved with a band of iron and brass.

That the stain on our revolution—the reproach of this Commonwealth, and perplexity of thousands, may be removed, it is ardently wished that the root of bitterness may be erased from our constitution, and that all laws which have proceeded therefrom may be repealed.

I close by observing, that here is an arm seventy years old, which (as long as it can raise to heaven in prayer, or wield a pen on earth) shall never be inactive when the religious rights of men are in jeopardy. Was there a vital fibre in my heart, that did not plead for rational religious liberty, I would chase the felon from his den and roast him in the flames.

[The author of the foregoing Address is among the oldest and most influential Baptist preachers in this country. He has probably travelled more miles, preached more sermons, and baptised more persons, than any one individual now living in America. In the early part of his ministry, he travelled on foot through most parts of Virginia, and contributed in no small degree to the overthrow of the Episcopal Established Church in that state, then supported by law and civil enactments. He has always acted a consistent part, and is a firm friend and advocate for religious liberty and the rights of conscience.—*Ed. Reformer.*]

[*From the Pilot, printed at New Haven.*]

### 700,000 MINISTERS!!!

“For among my people are found wicked men: They lay wait as he that setteth snares: They set a trap: They catch men. As a cage is full of birds, so are their houses full of deceit: Therefore they are become great and waxen rich.”  
*Jeremiah, v. 26, 27.*

In the preceding numbers we have taken a cursory view of three great societies [the Education, Bible, and Missionary societies] of wicked men—

that is, of such men as the New Testament declares to be the enemies of the Church. “If any man love the world, the love of the Father is not in him.” Those who know the leaders of the above societies, know that the world loves and honours them, and that *they love the world*, and have possessed themselves of great portions of its wealth, which, according to all appearances, they are disposed to keep; while through their agents “they lay wait as he that setteth snares.”

The three great societies originated in the same source, with like motives and objects, and are officered by the same classes of rich civilians and proud ecclesiastics. Their policy, in trading under three firms, is like that of many mendicants, who shift their clothes and their stories three times a day, that they may have a treble chance of income.

The first projectors calculated with great certainty,—1st, That men are very prone to buy heaven on any terms, short of those proposed in the Gospel. The followers of Ananias and Sapphira, who wished to buy into the Church, abound in our land. Hence there was a fair prospect of *money*—the main-spring of the new religion.

2d. That full employment would be given to many paper-makers, printers, binders, gilders, treasurers, secretaries, and thousands of agents, and that there would be no danger of opposition from lawyers, physicians, merchants, or any other professions of men, depending for support on the *currency of opinions*.

3d. That young men, having the offer of an education without expense, and a wife in due season, and of support for both in foreign lands, would *naturally* become pious, and be zealous in favour of the societies.

4th. That colleges, being assured of great additions to their number and correspondent income, might be relied on as a sure support.

5th. That the Presbyterian and



Congregational Clergy might be relied on *for the best of reasons*, none of which are mentioned in their annual reports.

6th. That rich men and great civilians, looking for the first offices in our general and state governments, would be willing to yield their names and money for the influence of these great establishments.

In the organization of the Bible Society it was provided, in order to keep *priestcraft* out of sight, that the Board of Managers should consist of 36 *laymen*, and the President and Vice-President were *laymen*—but by a glorious under-current provided in the 9th article of the Constitution, “every minister of the gospel, who is a member of the Society, shall be entitled to meet and vote with the Board of Managers, and be possessed of the same powers as a manager himself.” This was *trap* No. 1, for catching men,—and in it have been caught most of the orthodox Presbyterian and Congregational clergy of our country—30 dollars for life-membership of each having been paid by the *ladies* of their respective congregations.

The *minister* members, thus secured, would naturally aid in the all important work of drawing monies from their people, not forgetting the seasons of alarming sickness—and the under-labourers would have the task of making and setting minor *traps* to catch men.

The office of Director, which might be purchased by a subscription of 15 dollars annually, and the office of Director for Life, to be purchased by a payment of 150 dollars, were blank offices of honour, not subjected to any service whatever—but even this was a *second trap* to catch men.

Life-membership, at 30 dollars, has appeared to many *laymen of little faith*, to be a fair object of purchase, for which they are well paid by an annual publication of their names.

The publication of the titles of

auxiliary societies, with the names of president, secretary, and treasurer, is a trap of small dimensions, but just fitted for those who are to be caught in it.

In all the societies there is great reliance on the unceasing labours of auxiliaries—all of which, after collecting their tithes of mint, anise and cummin, are to send the same to the mammoth or parent society.

We have already adverted to the *trapping* of the societies, and have mentioned the plunder of a bed-ticken from a poor woman, and came very near giving some account of the agency of a reverend member of the Bible Society in Orange, regarding the last will of one of his parishioners, and we are now induced to give some additional views of the trapping of these societies. They verily catch men!

After every scheme for drawing money has been practised, resort is had to *money's worth*, viz. to the produce of missionary fields and flocks, potatoe and pumpkin grounds, to stockings, socks, shirts and shirtees, to the saving of a small boy in the article of butter, and of a man by the disuse of a neckcloth, avails of a gold necklace from an indigent female, collections at prayer meetings, an old handkerchief from an aged widow, the avails of charity boxes, old shoes, boots, and hats! If any wish to pursue the disgusting detail, we refer them to the Annual Reports.

The collection of such articles is oftentimes better than the collection of money, for the articles being appraised at three or four times their value, and thus placed to the credit of the donors, whose names are of course published, may be supposed to advance the donors correspondently towards the heaven of these Societies, which we take to be many degrees lower than the heaven of believers in the doctrines, and of practitioners in the morals, of the New Testament.

In referring to the annual report of the societies, we find ourselves wonder

fully surrounded by traps to catch men. See especially the 7th Report of the Bible Society, from page 147 to page 189, a black list indeed, which we would copy but for its length.

There is scarcely a populated square mile of our country which is not infested by the graceless agents of these societies, insinuating themselves into houses, as the fibres of a cancer do into the human body, and if the father of a family will not give, the mother may make up the amount of demand from her table linen, her spoons, or her cheeses; and if neither will give, perhaps a son or daughter at school may be taxed for deficiencies!

All this *trapping business* bears hardly on a class of poor honest people, whose whole earnings would be but as a drop of the bucket to the ocean if added to the wealth of the managers of these societies: but the objection against such extortion from the poor, the meek, and the lowly, would be partly obviated, if the sacrifices required from them were to be made, in fair measure, by the lords of the Bible Depository. Do the excellencies, the honourables, and the reverend doctors, living on fat salaries, deprive themselves of butter, or of neckcloths? Do their wives and children forego the use of Indian ornaments of jeweller's gold on their necks, ears, and wrists? And do they have no parties to consume in a night enough to buy Bibles for the largest county in our new settlements? Alas! the widow and the orphan, the poorest of our poor, are to be told by the panders of these institutions, that *they* must endure the want of all things, and must part with their last cent, for that the Creator of all worlds can no longer sustain his moral government without money, and that if he can have money or money's worth, he can carry his cause to the ends of the earth and the islands of the sea.

It is painful to pursue such a subject, because every view of it exhibits in such odious colours the *trap-men* and

their employers; but it is a fact, that, "as a cage is full of birds, so are their houses full of deceit: therefore they are become great and waxen rich."

Professor Robinson, about the year 1798, published an account of several societies in Germany, having branches in other countries, conspiring to destroy all religion and government.—These he called *Illuminati*, and there were some attempts to prove that there was a branch society of this kind in Virginia! But supposing them all to have existed, which was not the case, yet how feeble and divided must have been their efforts, compared with those of the three societies before named? While those conspiracies were charged with working in secret, fearing the rustling of the wind, these are open, daring, and active conspiracies against the spirit and temper of the Gospel. These, with the history of Christianity before their eyes, and with a full knowledge of the horrible effects of former missions and crusades, declare that this is the accepted time for sending the Gospel among the Heathen, and that they are the agents of the King of Zion for this great work; and they demand of the people their *money*, to be placed at their disposal for the education of pious young men in the Theological Seminaries, where they are to be fashioned mechanically for the gospel ministry, as men fashion the figure head of a ship: for the further purpose of underselling the booksellers in the Bible market, and for the more showy, but equally imposing business of sending missionaries and their wives, with loads of sin-offerings, to the Sandwich Islands!

Nothing is now said about priests called of God, as was Aaron, or of priests bearing evidences of being *sent*. Since the world has cast the Church into bondage, the three great societies claim the entire charge of priests, Bibles, sacraments, and missions, and are at this moment in the attitude of saying to all the people of these States,



that hereafter no man shall buy, and no man shall sell, unless he has on his forehead or in his hand the mark of the beast. If this language shall appear harsh, charge it to the New Testament, for there you find the words: as to the justice of the application of them to the societies we have no doubt. They are erected as so many batteries against the cause of an exalted Redeemer and a suffering world.

"As a cage is full of birds, so are their houses full of deceit; therefore they are become great and waxen rich."

*For the Reformer.*

#### NEW ENGLAND RELIGION.

The people of New England have become so wedded to creeds and tenets promulgated and enforced since the first settlement of the country, that they may be said virtually to have an established religion. Time and usage have consecrated certain religious principles with the great body of the people, and they are continued by a kind of hereditary succession. The Seabrook platform has so long served as the foundation of their faith, that by many it would be considered the most unhallowed thing on earth to question its propriety or orthodoxy. What is called "sacred music," "rhetoric," and "oratory," have also, of late, been brought to such perfection there, as to make their religious exercises, with their anniversary thanksgiving and fast days, a necessary part of their amusements or pastime. Each new and rising generation has therefore inquired into the Scriptures, with reference to the grounds of its faith, much after the same manner as the Turk has into the Alcoran. The religion which they have so long inherited from their forefathers, is so mechanical in its operations as to secure its perpetuity. In short, an indissoluble connexion is formed between it and their carnal gratifications,—and to depart from it would

be to renounce their principal enjoyments and pleasures in this world.

It now remains to be stated that this species of religion is not circumscribed within the territory of New England, but its march is steady and progressive into the south and west. In literary and theological acquirements, New England has hitherto borne the palm. With its swarming population, tending to the south and west, is carried and transplanted the fruits and influence of these acquirements, which become more or less imparted to all with whom they become associated. In a new and rising country, opportunities for distinction are numerous and easily attained. Where people are poor and ignorant, they may be made the ready victims of hypocritical pretenders. By a great manifestation of religious zeal and ardour, prompted by views of self-interest and aggrandizement, converts to almost any faith can easily be made. The preponderating advantages of learning, connected with art and hypocrisy, can easily triumph over ignorance and poverty. Actuated by these views, we see clerical adventurers from the north travelling and spreading their deleterious influence through every part of our country. They are incessantly labouring to multiply theological institutions, and so to control the education of the country as to dispose young untutored minds to embrace such religious instruction as they wish to found and propagate.

The same maxims of connecting festivity and amusement with religion, for which New England has been so long distinguished, is fast taking root in other parts of the Union. When we see, on a late occasion, the Chief Magistrate of the Union, with a number of Members of Congress, Secretary of the Navy, high naval officers, and a considerable number of citizens, repairing in the steam boat on the Sabbath day, amidst the roar of cannon, to visit the U. States' ship of the line North Carolina, and to indulge in festivity

and preaching, there is no mockery of religion too flagrant and gross for us to admire at. On the arrival of the President, Secretary of the Navy, &c. on board the North Carolina, three cheers were given—the band of music was played, and a salute fired. Next to all this, a visit and examination of the ship was made, and then an interchange of salutations between the President and visitors. When all this was ended, the company returned to the upper deck, where they were regaled with a sermon by Mr. Greer, the chaplain, which was said to have impressed them with great seriousness and solemnity. Between the intervening time from the conclusion of the sermon till dinner, the company was engaged in re-examining the ship—after which they set down to a sumptuous dinner. When we see the first men of our country in such a state of mind, present us such an example, by making religion a farce, how can we wonder at the blind and superstitious practices among Pagans and Hindoos? But the leading characters of our country are more and more encouraging the adoption of measures which promise to lay the foundation of a system such as the clergy would wish to make perpetual.

A VIRGINIAN.

[From the Christian Baptist.]

#### GREAT REVIVAL IN JEFFERSON COLLEGE.

The fruits of the late revival in Jefferson College yet exist. Dr. Brown, the spiritual father of many of the late converts, happened to be absent on a visit to his friends, which prevented him from appearing in the college until the session had been two or three weeks advanced. As soon as his arrival was announced, the students, his spiritual children, so overjoyed to hear of his return, rushed with one accord into the tavern, and, by his permission, they either carried him or had him to march in a grand La Fayette procession, amidst the firing of cannon, up to

the college, which was illuminated with 160 candles—a striking emblem of the light that was in them. In some of the most splendid masses, lately said in Philadelphia, in honour of king Louis, who is now in purgatory, 150 candles are said to have illuminated the chapel. But, as Solomon saith, “a living dog is better than a dead lion,” and a spiritual father is better than a dead king, it is not surprising that the illumination in honour of a living president, should, in splendor and effulgence, transcend that in honour of a dead king. Whether these expressions of devotion be more correspondent with the spirit of the gospel, or with the spirit of battles and of blood-bought triumphs, than with the spirit of “blood-bought converts” to the Christian faith, I leave it to boys and girls to decide. The “blessed work,” however, still goes on, and Jefferson College is rising in numbers by such artificial stimuli.

[From the same.]

#### TRANSYLVANIA UNIVERSITY.

A new crusade is just opening against the Transylvania University. The Presbyterians are determined to be in the president's chair, or perish in the attempt. They have “lashed their fortunes” fast to the enterprize to take the citadel from the Mahometans.—When invited to preach and pray in the University, they would do neither. They will neither preach to the sinners there, nor pray in its walls, unless, like Canonsburgh, they have all the preaching and praying to themselves. The W. Luminary (and the Pittsburg Recorder has re-echoed it,) declares that Presbyterians, Baptists, and Methodists have deserted the college. This I know is not the fact. The Presbyterian Luminary says that Deism, that is NATURAL RELIGION, is taught there. But is not natural religion or Deism taught in every college under the control of the Presbyterians? Does not Calvin teach natural religion? I am prepared to show that the Calvinistic natural re-



ligion is pure Deism—and I would just as soon have a child taught Deism by Michael Servetus as by John Calvin. The Socinian hypothesis I have repeatedly declared to be a poor and wretched scheme. It is not only unscriptural, but at variance with all the lights we have, called philosophic, or what you please. And so long as *natural religion* or Deism is taught in all our colleges, I care not who teaches it—if any preference, let him teach it who teaches it with less injury, that is, less bigotry. I say that it is extremely ungenerous in the Presbyterians to make that a *pretext* for opposing this flourishing institution, which would equally justify them in opposing any other college, under their own control. Let the editor of the *Luminary* tell us where we shall find a Presbyterian college or theological school in which *natural religion* is not taught. And I say that it is not only ungenerous, but unjust, to represent the Transylvania University as under the control of any creed, Socinian or Calvinistic, so long as the Board of that college have given an invitation to all preachers of the Christian religion to address the young gentlemen that resort thither, under circumstances perfectly equal.

[From the *Christian Inquirer*.]

#### THE HEATHEN.

It was my misfortune a few Sabbaths since, to be in a neighbouring town, and as is my custom, to attend public worship. I there heard from the minister a discourse, the purport of which was to solicit donations from his hearers to educate indigent and pious young men for the gospel ministry. I will not say that the intention was not good, that we leave; but I do say, he advanced sentiments which have no authority in Scripture, and which are not *practically* believed by any one. He stated to his hearers in a solemn and pathetic manner, that from the best sources of information, the inhabitants of the world amounted to

800 millions—that among these there were 600 millions who had never heard of Jesus and his gospel, and who, in consequence of this knowledge not being imparted to them, were, in his strong and emphatic language, “out of Christ,” and would be damned to all eternity. To make the impression as awful as he could, he stated that a generation of these poor beings every thirty years passed into hell. He then made, what he no doubt thought a very powerful appeal to the feelings of his hearers, calling on them in the name of the perishing heathen, to contribute liberally to the support of the gospel ministry among them. \* \* \*

If a man conscientiously believes such doctrines, I do not blame him—for I have nothing to do with a man’s conscience—but I sincerely believe he will have to answer at the bar of God, how he perverted the feelings of his nature, which, to say the least, breathed kindness and benevolence, and substituted in their place those which are at variance with the best principles of man, contradicting all that Jesus preached, and the apostles enforced.

But I come to a painful part of my subject when I say, that from the appearance of the preacher, his dress and exterior, he must necessarily be insincere. I do not doubt he thinks he is honest in his declarations, but that he is not, there can be no question. It is easy to say a thing, but to do it is the great business of a Christian;—and I have often thought, when ministers have told us to “sell all our goods” to send missionaries to the Heathen, it would come with much better grace if they were willing to devote half of theirs by way of example to the flock. Now, with regard to the preacher whose discourse I have noticed, it is to be presumed he lives, as it regards style and expense, like other men who have an income of eight or nine hundred dollars per annum. He of course knows that a *seventh* part of this sum will give him the necessities of life,

and, consequently, the remainder, if this belief is any thing more than theory, ought to be devoted to the great object he so zealously recommended. He may raise objections to this reasoning, but I know he can offer none that will stand the test of strict examination. He may say that he must conform, in regard to his expenses, to the manners and customs of the times in which he moves. I would ask him seriously, yet earnestly, that allowing his doctrine should prove true, whether he would be willing to offer so flimsy an excuse to God when called to give an account of his stewardship, or whether it satisfies his own conscience?—God is not mocked,—and it is in vain to preach a doctrine, soliciting donations from the humble in life, and from them principally, while we give no *practical* comment that they are the words of truth and soberness.

#### MOUNT TOR.

[From the Journal of Mr. Wolf, Missionary to Palestine and adjacent parts.]

February 25, 1824—Jabal (Mount) Tor, two days journey from Merdeen, is a country which ought to be attended to. That mountain is inaccessible to the Turks; and Bishop Abdalhad, a native who goes there every year, and who is highly esteemed there, gave me the following account of it:—

There are 100,000 Syrian christians, who speak the old literal Syriac language, and very few of them understand Arabic. They do not acknowledge the Turkish authority, and the Turkish governor of Merdeen does not dare to exact tribute from the Syrian Christians of Jabl Tor, who come sometimes to Merdeen, for fear that they should attack the town. They abuse the Turks, and call them dogs; and it often happens that Turks and Yezidi publicly turn Christians upon Jabl Tor, and the mountain then resounds that a Turk has become a Christian. No Catholic missionary ever dares to go there, for they would immediately put

him to death. Many of them reach the age of 130 years. They curse Mahomet as soon as they see a Turk. They sometimes go to battle one against the other, or against their neighboring enemies, the mountaineers of Mahal Lamia. Their Bishops and the Priests are their leaders on these occasions. Bishop Abdalhad himself, was, during his residence upon Jabl Tor, frequently obliged to extinguish the candle at the altar, and to take up the arms which are always placed at the altar near the Gospels, and to go out with his flock against the enemy. Abdalhad told me, with the greatest simplicity, that his brethren upon Jabl Tor are like the Kurds—the brother murders the brother. They occupy 102 villages.

[It is not to be wondered at, that the Lord should permit all those Eastern countries, where the Gospel was first planted, to be overrun with Mahometanism, when the professed followers of that Gospel, in those regions, were equally corrupt and more intolerant than the Turks and Saracens.]

#### SANDWICH ISLANDS.

Accounts from the Sandwich Islands, are to September 9th. Tamoree, king of Atooi, died in May. George Tamoree who was sent out by the Missionary Society, had rebelled against the Regent, and a civil war ensued, which was carried on in the most savage manner.

[*Boston Palladium.*]

This George Tamoree, a son of Tamoree, king of Atooi, was for some time at the Foreign Mission School at Cornwall, Connecticut, and went out with the first missionaries that sailed to the Sandwich Islands. All the religion, however, which he ever appears to have possessed, consisted in his being able to play well on a *bass viol*. The following is from an account which the missionaries give of the first Sabbath they spent on land, and the first time they held worship after their arrival at the Islands:

“Our singing, aided by the *bass viol*, on which G. P. Tamoree played, was



pleasing to the natives, and will probably have a salutary influence in winning them to approve and to engage in Christian worship."

The father of George, we are told by the missionaries, was much pleased with the return of his son, and said "he must know a great deal, in order to play so skilfully." His father committed to him, as second in command, the principal concerns of the Island—telling the chiefs, that they must henceforth consider him as their master. The missionaries state that George was much elated with his promotion—kept an American table separate from his father—and was considered by his countrymen as almost a white man.

These glorious days of George, however, quickly came to an end; "for such," says the *Boston Recorder*, "was the dissipated conduct of George, that he soon lost the confidence of his father, and never regained it." Accordingly, "Tamoree, at his death, secured his property and the Island to Krimokoo and Kaahumanu, in trust for Rehe-recho, who was then absent on his voyage to England. This arrangement displeased George; and, in connexion with one or two other chiefs, and a party of the natives, he attacked a fort at Wimaah, but was repulsed." Krimokoo afterwards collected about 1000 men from the adjoining Islands, George and his party were defeated with some loss, and George fled to the mountains, where he was concealed from his pursuers at the latest dates.

[The following is an extract from a letter addressed to the Choctaw Boy, whose communication was inserted in the Reformer of January.]

"Beloved friend S. S.

"I have read thy communication in the Reformer, and I have heretofore read a number of speeches of the Indians. One in particular, delivered in the year 1704 at an Indian treaty held at Conestoga, in reply to a missionary sermon, I thought the most masterly

speech I had ever seen. From this and others I had read I entertained an opinion that some of the Indians were the most quick sighted of any people; and for you of the Choctaw Nation to be so deceived by the missionaries, as thou hast stated, is to me unaccountable. Thou states that they said they 'loved red people's souls, and all they wanted was just permission, and they would clothe, feed, and school our children for nothing!' The account thou hast given respecting the clothes sent for the children in the schools, being sold at a high price, and costing you dear at last, will, I think, be of great advantage to the benevolent people of the north and east, and serve to open their eyes to see what the missionaries are doing, and what they really are. Thou also tells us they sent their friends out in the nation begging stock, and before the natives knew what they were about, they had a stock of at least 100 cows and calves! Now, I ask, where were the eyes of your chiefs, that they should not see this to be in direct contradiction to the pretences of the missionaries? and yet it seems afterwards the chiefs were prevailed on to make over to them their 'annuity of 5000 dollars a year for 17 years!!!' It is such missionaries as these that injure instead of benefit the cause of Christianity, and to which every honest and righteous person should be opposed."

#### METHODISTS IN ENGLAND.

We understand that all the local preachers in the Methodist Society, at Beverly, resigned their office, as preachers and members of that society, a few days ago, on the ground of one of their body having, as they conceived, been unjustly treated by the Conference Preachers, for publishing Observations on the System of Methodism; a work in which he advocates the plan of establishing a house of representatives, whose consent must be obtained before any law of preachers can be bind-

ing on the people, in imitation of our excellent constitution; and he also favours a *gradual* return of Methodism to its primitive simplicity, in becoming auxiliary to the Established Church, as Mr. Wesley always intended it should be. It is understood that they intend to invite over some of the travelling preachers in the Church Methodist Society of Ireland to assist them. There are already about 13,000 Church Methodists in Ireland, whose plan of proceedings has obtained, we are informed, the sanction of the Bishops of Waterford and Cork. We understand, from good authority, that several persons of consequence in this country [England] are friendly to their proceedings.

[*English paper.*]

[We have always considered, that the Methodists in England clung too close to the Established Church,—with a view, perhaps, to screen themselves from persecution or opposition from the government. “Becoming auxiliary to the Established Church,” will, no doubt, be quite agreeable to the English Bishops. After all, if people must be under the rule and government of a body of ecclesiastics, the tyranny and oppression of one kind may not, perhaps, be much greater than that of another.]

[*From the London Missionary Chronicle.*]

“PENNY-A-WEEK SUBSCRIPTIONS.

“A person called at the Mission House some time ago, saying that he had been deeply impressed with the Treasurer’s Address on the subject of Penny-a-week Subscriptions: ‘As for myself,’ the gentleman observed, ‘I have been a subscriber to the Missionary Society for many years, but I have four children, not one of which, I believe subscribes. I wish to enter each of their names, at the rate of a penny per week *from the day of their birth to the year 1824*—the age of one is 22, the next 25, the other 27, and the oldest 31.’ He paid the amount, which was 22*l.* 15*s.*

“A lady in the country, the mother of several children, has entered them all as subscribers of one penny per

week from the day of their birth. If every christian parent would adopt this plan, what considerable funds would be placed at the disposal of the Committees and Directors of Missionary Societies. It has been calculated, that, if every house in Great Britain raised only one penny per week, the product would be 450,000*l.* per annum.”

[It appears from the foregoing, that the same means are in operation in England, to obtain money from the people, as in this country.]

*Extract of a Letter from Chenango county, New York.*

“The religious liberty of this section of country is literally invaded; not by a foreign foe—but by a tribe of home *leechers*, who call loud and repeatedly for pecuniary aid for the support of Education Societies, Missionary Societies, and to send the Gospel to the Heathen. In this business of begging they know no bounds. No age or sex, whatever may be their circumstances, are exempt. Neither the abodes of poverty nor wretchedness, the half clad children, crying for bread, nor all the numerous train of miseries incident to human life, can silence these hungry harpies until they have obtained something to gratify their craving desires. The poor girl who earns her wages weekly, has, by their artful management, been persuaded to part with articles of clothing which she needed for her own convenience, at the same time her mother could not attend public worship for lack of suitable apparel, nor her little brothers go to school for want of clothes and shoes. Thus these modern crusaders, through the aid of hypocritical friends, prey upon the credulity of simple females, and make them believe that it is their duty to contribute for the support of what is falsely denominated a ‘*holy cause.*’

“Far be it from me to denounce religion, or truly pious ministers of the gospel, who walk in the footsteps of Christ and his apostles. Towards all such I feel the greatest esteem. But when we are beset by a horde of beggars, gnawing our vitals like those of Prometheus, it behooves the friends of liberty and of mankind, to be on their guard, lest their anti-christian practices become established by usage or supported by law, and drink up the very life-blood of society. Such daring abuse of the hallowed name of religion deserves no longer to be winked at, but ought to



be publicly reproved and exposed. For a length of time this mercenary system of begging money to promote the cause of christianity, has been shrouded under a pretended holy zeal and love to the souls of men. Happily, the curtain which covered its deformity has been drawn aside, and the real truth is plainly visible. In the same society where, but a few months ago, in all the thunder of pulpit eloquence, the *Reformer* was denounced as a corrupt and erroneous publication, the work is now more respected as a guide to truth than the system of divinity that denounced it. 'Reformation dawns, though the advance is tardy.'"

[From the Berean.]

"Although the signs of the times give us something to cherish hope, they furnish much to excite our fears. The priesthood are unwearied in their efforts to accumulate funds, that they may thereby increase their power; for 'money is power.' They are the busiest of 'busy bodies.' No sooner does one project fail them, than another is got up; and the vast treasures which they collect from the people, furnish abundant proof that *America*, though free as air, is a *priest-ridden country*—even more, perhaps, than any other country in christendom; because in Europe, the people are coerced by their governors, who are the nursing fathers of the church: but here they *voluntarily* bend their necks to the yoke—they *hug their fetters as a matter of choice*—and thus the clergy have 'snapt the lock' on many thousands of *high-minded republicans!*"

Gen. *Jackson* and suite passed through Uniontown and arrived at Brownsville, Pa. on Sunday week. He was escorted into town by a company of 50 or 60 troops, and by a committee consisting of Maj. *Krepps* and Captain *Giessey*. His arrival was announced by the ringing of bells—and the citizens of the town and surrounding country assembled, *en masse*, to pay their respects to the illustrious hero. After partaking of an excellent public dinner prepared for the occasion, the General and his lady, accompanied by Governor *Duval* of Florida, and a numerous concourse of people, attended divine service at the Presbyterian church of the Rev. Mr. Johnson. [Franklin Gaz. of March 31.]

[From the New York Telescope.]

Last week a riot took place in the upper part of the city, among about 200 Irishmen. Two of the police officers, in at-

tempting to arrest the ringleaders, were considerably injured. An old offender, when brought before the judge, requested permission to speak; it being granted, he told the court, that the cause of so much drunkenness in this country, is the low price of liquor; the quantity of liquor which cost 3 cents here, costs one shilling sterling in England—and as you have no tax on liquor, you throw temptations in the way of every poor fellow, and when he yields, you lock him up in prison for 4 months. You tempt us to sin and then punish us for sinning. You want moral courage to adopt the only sure remedy, which is, to lay such a tax upon liquor as to prevent the poor labouring class from so easily getting it, who will then be as sober from compulsion, as they are now drunken upon attraction. So saying, with a profound bow, he walked off with the officer.

#### LOTTERIES FOR THE BENEFIT OF CHURCHES—*so called.*

Among the lotteries lately advertised in a Wilmington (Del.) paper, we notice the following, which are thus announced.

"To the friends of Delaware and Church Establishments—The managers of the lottery for the benefit of St. Peter's Church, in the borough of Wilmington, with great satisfaction announce that the Honourable the Legislature, has been pleased to extend the time allowed for completing the necessary contemplated small classes, so as to enable them to recover what they have lost, by delay in drawing the previous ones, owing to the neglect of their friends," &c. &c.

"To the citizens of Delaware.—The managers of the lottery for the completion of St. James' Church, near Stanton, respectfully submit the following scheme to the patronage of their fellow citizens," &c.

"By authority. *Immanuel Church Lottery*, (New Castle) being 4th class, Delaware new series—Worthy the attention of all who wish or want Money at a cheap rate. This lottery, for the price of tickets, affords the best chance of any lottery in the United States,—or perhaps in the world. Orders from the country promptly attended to—Clubs dealt with on liberal terms," &c.

How is the Christian religion degraded by resorting to such means "for the benefit of St. Peter's Church," "for the completion of St. James' Church," and for assisting "Immanuel Church."

## METHODISTS &amp; UNIVERSALISTS.

Materials are purchased and mostly collected, for a house of religious worship in Livermore, and things are in favourable operation for the erection of it, the ensuing spring and summer. The house is to be built for the Methodists and Universalists, who are to have the alternate occupancy of the building, on the Sabbath, according to their respective right of property in it. [*Portland Christian Intel.*]

[*From the N. Y. Telescope of March 19.*]

Mr. Hymes of this city, a short time since, challenged any number of Methodists to meet and controvert the doctrine of the divinity of Christ. The proposition was acceded to by about seventeen members of the Methodist Episcopal Church. On Tuesday, at 8 o'clock, the parties met, and after Mr. Hymes had read a long treatise in support of Socinianism, the persons present were allowed the privilege of interrogating him for the space of 5 minutes each. The questions and answers, including the decisions of the chairman, lasted till about 4 o'clock the next morning.

A correspondent of the London Evangelical Magazine estimates the labouring class of people in the British metropolis, at 600,000 or more; and is quite sure that not one in fifty of them attends public worship on the Sabbath. [*Boston Rec.*]

[What a field for missionary enterprise by the numerous Missionary Societies in London, without sending missionaries 10 or 15,000 miles off, to carry on their operations.]

The Pope has issued an edict for the conversion of the Jews, by compelling them to attend the Roman Catholic Churches, under penalty. [*Boston Recorder.*]

The Pope is said to have addressed a Circular to all the Archbishops and Bishops of America, commanding them incessantly to preach the necessity of submitting to the mother country.

Bishop Hobart, of the Protestant Episcopal Church at New York, has been lately preaching at Rome. Had Bishop Ravenscroft been there at the same time, three Popes might be said to be in Rome at once.

A Newburyport paper states, that Lorenzo Dow is now holding meetings in that place. He attracts great crowds to hear him. [*New York Telescope.*]

*Revenue of Great Britain.*—It appears by official statements that the revenue of Great Britain for the year 1824, amounted to 54,236,192 l. sterling, or 241,049,742 dollars!

The funeral of the late king of France is said to have cost the nation about 400,000 dollars. This sum would pay the salary of the President of the United States sixteen years. [*Late paper.*]

George B. English, of Boston, late an officer under the Pacha of Egypt, has gone out in the ship of the line North Carolina, for the purpose of offering his services to the Greeks.

## A HINT TO THE LADIES.

It is reported that an artful yankee lady has, by means of a genteel missionary box, procured money enough to buy her a carpet!!! [*Galaxy.*]

\* \* We must decline inserting the communication received from one of the western counties of this state—its length is too great for our small work; besides it involves points of controversy to which we could not open our columns without excluding other matter more in accordance with the design of this publication.

The piece respecting the "Act of the Ohio Legislature," cannot be admitted till it is ascertained to a certainty that such an act does exist. A person from Ohio, now in this city, believes such a law was in contemplation some years since, but that it was never carried into effect.

"H." came too late for this number, but shall be inserted in our next—as also the communication from "a Junior" of a northern college.

Sixty-eight pamphlets have been sent to the Editor, on which there is a charge for postage of 5 dollars and 68 cents. He has declined taking them from the post office. By a new law regulating the post office department, pamphlets not published periodically are charged 6 cents per sheet, for any distance over 100 hundred miles; for a less distance, 4 cents.

The Reformer is printed on the first of each month, at one dollar a year. Letters to be addressed and payment made, to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can be supplied from the commencement of the work.